/101 cont./

There were two settlements of "*los de* Bekaïf": the *aldeamento* on the Rio Novo, as this fact was called, after a tributary of the Arauca, and the *aldeamento* on the Paranatinga. The two villages are not yet old; all the adults were born farther up the Paranatinga, on the "Xingu" /waterfall, see the glossary, p. 172/; the Bekaïf, however, were probably spread over this entire region in small bands, as is shown by the fact that they were named as far as the Rio das Mortes. In the twenties, when the gold-seeker expedition under the leadership of P. Lopes pushed into this region, they were converted to Christianity, on which occasion, as Ingenuíto related, his grandfather and many others lost their lives.

/102/ We eagerly inquired as to whether he knew about a river beyond the Paranatinga? Today, he replied, this region is completely strange to them. He remembered from his youth, however, that one was supposed to come to a large river if one went from the Paranatinga toward the rising sun, and on this river there were said to be Bekaïf still living, the "enigmas" /the enemy/, who were not Christians.

The two *aldeamentos* are under the administration of the "Diretoria dos Índios" in Cuyabá /Cuiabá/. Ingenuíto is a Brazilian expert, his successor or chief of the tribe, Jaraguim, is a lieutenant. Our owing to women was due to the fact that they were living in an *aldeamento* two legua away; the huts which we occupied were used only when the farm work required it or when there were visitors. Ingenuíto /Ingenuíto appears here/ completely forgot to say how many he could greet us only as a poor widower.

The village numbered six huts; the population amounted to 50: 18 men, 19 women, 20 children. The visitors were usually quartered in the big house that Ingenuíto otherwise occupied with a few others: a rectangle 17 paces long and five paces wide, which was divided into a number of separate rooms by means of partitions. We occupied the guest house -- it was only 17 paces long. It was modern construction, learned from the colonists. Twenty minutes away we found two deserted old-style huts,

/119 cont./

The abbreviated on the Paranaenga was smaller than the one on the Rio Novo. Moreover, the order of the community seemed seriously disturbed. Old Captain Caetano, probably near his eighties, despite his black hair, /120/ had been divested of his sovereignty in favor of a younger man, Felipe, at the instigation of the Mercurys expedition, which, with the help of the Beiabé, had crossed the Paranaenga and passed through a section of the mata /wilderness; see the glossary, p. 172./ in a northerly direction. The Beiabé, of course, felt more obligated to obey Captain Caetano than Captain Felipe, and the result was that each one made himself as independent as possible and worked on his own. Moreover, the tribe had been hard hit about eight years before by sarampão /measles/, an epidemic disease. The Brazilians put a lot of the blame for the number of deaths on the Indians because, in the heat of the fever, they had always run into the river.

At the time of our visit the Beiabé population was made up of ten men, five women, three children -- not present were five men, three women, one boy, whose return was, in part, to longer expected. Moreover, there were two Parecí women, one of whom was numbered among those not present, and two Cayabí women, who had been adopted into the tribe. Finally, two Brazilians, construction-workers, who had recovered from the fever in the village, had attached themselves, a mulatto lad and a certain Martin who had a Paraguayan, Carioca, as a wife, with a small son. Altogether there were 20 individuals present.

Luiz, who had lived an adventurous life, a "philosophe," as he called himself, a "conversador," as his friend Daniel called him, was intimately acquainted with conditions, he chattered endlessly and was probably an altogether reliable, but he made himself useful, since the Portuguese of Caetano, who had known the language, consisted of an extremely modest stock in words, "sua mãe" -- "minha mulher" /that's mostly// in German -- who the quintessence of his knowledge, so that the Indians soon called him nothing but "Caetano velho." Luiz maintained that Caetano was the son of a Beiabé father and a [Cayabí - Cayapó, a Tribe Closely Related to the Caingang of Rio Tibagy --Ed.]

/120 cont./

mother, but that among his forefathers, as among Reginaldo's, mixture with "Brazilian" blood had taken place. This, however, seemed to be more a conclusion based on the wavy, soft hair of the two, rather than on definite knowledge. In any case, it was noteworthy that Luiz declared the two brothers João and Antonio to be the purest Bakairí, to me, too, they had seemed the most typical physiognomies and most resembled the Rio Novo character. Since Antonio is the one who was induced to accompany us and could thus be photographed in Rio, I may call attention to his picture as the most faithful reproduction of a true Bakairí. Unfortunately the handsome youth had a slightly shortened leg as the result of a fracture, so I contented myself with a bust portrait. The defect was not very pronounced, by the way, and /121/ /Illustration appears here./ /122/ the awkwardness that Antonio, strength and agility themselves, possess in full figure amidst the group of Kamaradon /see the glossary, p. 171 / (page 28) is largely due to the anxious moment in front of the photographer's apparatus.

Wilhelm made all the other portraits with the camera alone.

Carlotta was a Parecí brought back from Diamantino and the wife of the absent Captain Felipe. Her small eyes and the rest of her face, which was flat from eyebrow level to the inner corner of the eye, distinguished her strikingly from the Bakairí women. The two Cayabí -- a tribe that lives on the lower Rio Verde, a left tributary of the Paraguayan -- had been caught as the latest acquisitions. /Illustration appears here./ The two young and pretty creatures were given as wives to the two oldest matrimonial cripples of the tribe, Carmen and Miguel, in the immoral reason that the youngest, as the last women, belong to the mightiest men. Delicate dun, fine little nose under the likewise fine nose, eye slits narrowed and drawn up toward the outside, in connection with which, however, the sharply folded upper lid did not overlap, they reminded me of the Japanese type, especially Carmen's not very feminine little wife.

[TEXT CONTINUES ON P. 20]

/122 cons./

191 Unfortunately neither Caetano nor Luisa and Maria spoke one syllable of their mother tongue.

837 The young men had the old women. It is therefore not impossible that Luis, who himself boasted of the conquest of three women's hearts, was not wrong when he maintained that occasional /122/ unfaithfulness is not uncommon and also is not severely judged. The good-natured, aged Caetano, he said, even fell sick, to his astonishment, a few days after the visit of the Mauritius expedition, but he was unable to be sullen with his Luisella for more than a few days.

843 162

Luisa Caeiro and Caetano Fenoul.

847 161 The use of abortive remedies is said to be common and to explain the small number of children. The end of this common are clearly to foresee.

162 821 [165] The following was the result of my census:

Felipe (absent) married to Caiuota Fenouf, children:

Caetano " " Luisa Caeiro, children:

Miguel, Joaquim — brothers " " Felicissima, one small daughter.

José, Antonio — brothers (and companions).

Joaquina, sister of Miguel and Joaquim.

Mariana.

/123 cont./

Agosta. — A boy (parents dead).

Luis (Salinas), Maria (Brazilian) with wife Carlota (Paraguayan) and child.

I could not express enough about the fortunate circumstance that I was able to make the linguistic survey on the Rio Novo. Even with the intelligent Paganini it had been difficult enough to determine phonetically the intricate tongue exercises that make up the Suiodif language, but with Capitan Mario, who did nothing but nod commonly, and the others who either laughed or grew impatient, nothing could be done.

On the other hand, I am indebted to Carmen for the legends which I shall retell here.

The largest house, which Capitan Carmen and Felipe occupied together, was 25 paces long and 9 1/2 paces wide. The roof and walls, the latter supported by cane rods of *tacuara* /bamboo, see the glossary, p. 172 / covered entirely of *burití* /see the glossary, p. 174 / straw. Only Miguel owned a round house, the inner faces of *tacuara* covered with *burití* leaves. There were seven houses and two new buildings. In addition two pig huts. In the case of one new building, I inquired about the timber that made up the frame. Two tall *anuno* posts supported the uppermost longitudinal roof beam of *anuí* wood (*ver cuttin de palos*). The sloping side beams of the roof likewise (*cuttin de palos*, the two longitudinal beams *guaraudí*. The smaller posts that supported the roof beams *cinbé*, *yauno*, *cervá*, *tacuara*. The roof was also covered with *carapa* grass.

I visited Miguel, who had an attack of fever, in his bed /124/ area. He lay in his cotton hammock and let himself be waited on by pretty Maria. The whole room hung full of calabashes, axes and *tacuba* baskets, skins, arrows — things left by his grandfather. Even he more comfortable in the all the trappings also dear to the characteristic huts of the aborigines of a rank civilization. With dreadful gestures of disgust, the old man swallowed the bitter quinine and buried his fever-reddened face in the hammock. Maria, in gratitude, baked me a *beiju*?

(Ca. Gebräuche, p. 172 — Quelle?

/(30 cont./

We were led into the smallest of the three huts. There we sat down on a long trunk lying on the floor. Two supporting beams, adorned with a diadem of parrot feathers and wound at the bottom with a belt of dry grass mats, held up the straw roof. Many elegantly worked arrows were sticking in the wall.

These fetish[?] had never seen human beings of another color. They said that there were a few more settlements downstream. This was the last [illegible], the one we passed here -- great town -- and the river -- naturally, we were eager to learn this -- runs north, it is called Tamtamnile. After 12 days' journey there comes another, larger one from the left, the Sumeru.

The all favorable circumstances seemed to encourage and the hardships of the trip were amply outweighed.

We could not endure it much longer in the hut. /(35)/ others appeared, including two women -- one, whose youth and beauty were long gone, busily sipping chewed with fluted lips. A triangular, straw-yellow mat fastened to a string, which was slung around the hips and drawn through the perineum, constituted her every clothing. One friend who was doing the honors wore around his waist three strings, on which were alternately strung bits of nuts and black seeds, in each ear lobe two coquettish yellow feathers, and above the ankles a tight band of lace. His hair had a dark reddish down. It was cut in fantastic style around a bowl, the tonsure was as correct as in other well-known cases where the discoverers of a tribe were misled by it into believing that the beauty of Christianity must have been known there earlier. The type of physiognomy was without doubt in conformity with the fetish[?].

Soon a second principal figure appeared on the scene: a medium-sized Indian with a fine hooked nose and heavily painted mouth, who was coming from hunting. He drew near unusually in a roundabout way, talking partly to himself and partly, praying, to us, we called him the professor because of his incredibly dignified manner of examining every object most minutely, like a person who knows a thing thoroughly, but cannot quite understand why this or that does not fit.

/164 cont./

The triangular garment of the women, a folded piece of bark bast, apparently from the wilmild tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

The nasal septum of the men is not pierced. The beard hair, /but/ of a natural tendency for it is present, as well as all the hair among the women, too; with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

Around 10:30 in the forenoon Cicero came with Antonio, a few men also enjoyed from hunting, among them the chief, an older gentleman with an extremely serious official face and a fat little belly. We count ten men, seven women, five boys, four girls.

Clothing of the Bakairi women.

Paulinho showed us how they make fire. They take two long, thin sticks of the same dry wood, into one a notch is scraped, while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

We did some bartering. I measured a few men. They patiently allowed it to be done.

These "wild" Bakairi are alert, reachable, and certainly very good-natured. They do not steal, although we are carrying treasures with us. They have no intoxicating drink; they refuse tobacco. On the second day, together with their wives, they visit us in our camp -- the "docile ones" on the far-town, on the other hand, preferred to sleep with those in the bush as long as we were in the *aldea*. On the first evening a savage drinks a medicine that I

/171 cont./

1. (cont.)

so that is settles. They rattle with it when they sing and dance, and call it tammaraka." The soothsayer lets the cattle speak "and just a word so that one cannot really perceive whether the cattle is doing it or whether he is doing it. And the other people think that the cattle is doing it... but when I saw the fraud, I went out of the hut. I thought, what a poor, deluded people that is."

The aldea was otherwise similar to the first in everything. All around pure rocks, cotton, spear grass, fruta de lobo, and nearby a brook running over white sand. We counted 18 men, 17 women, 7 children. It is possible, however, that one or another has been counted twice. Again the small number of children is very striking. Toward evening we returned to the river. I had done some good bartering.

10 Aug. ♀ 12° 39' 9, λ 71° 7, km. 22.10, total 164.42.
7.30 A.M.: dry. 14.0, water 22.7.
3.30 P.M.: [illegible]

From the wool /Wolle," wool, down, hair, "cotton"/ obtained in the village fish lines were twisted. During the night five piranhas /see the glossary, p. 172/ and nine pirachas were caught. The farmer has the bad habit, when it is hauled on land, of emitting a farewell sound, which is audible far and wide, with the part that leaves the water last. It tastes fatty; the broth is somewhat strong. It is also supposed to produce ulcers. -- The professor went home again; besides arrow, bow, and the treasured mirror, he carried his hammock on his back in a net held by a forehead band: that is the way the Bakairí goes traveling. -- A young, handsome chap accompanies us to the next village. He wears a red-black flannel shirt and around his head a green cloth with the Brazilian coat of arms. At the campsite he removes this clothing.

/171 cont./

122 19 Aug. φ 12° 53'.0, λ 12'.4, km. 31.03, total 195.45.
132 6:35 A.M.: dry. 15.0, water 24.3.
5:43 P.M.: I 742.2, dry. 26.1, water 26.0.
9:30 P.M.: I 742.8, dry. 21.1.

139 /172/ The river landscape changes its physiognomy somewhat. Shrubs and light-green, fine-leaved bushes, which form tall bowers or rounded, dense masses, occupy the foreground. Willow-like trees often stand as though planted, with delicate, slender trunks. We have not exactly come out of the forest river into a meadow river, but the low-plain character predominates. The sand barranca is steep. Easterly direction of the river.

122 20 Aug. φ 12° 51'.1 λ 12'.8, km. 6.27, total 201.72.
132 7:00 A.M.: dry. 19.3, water 25.1, at night 2-3:00 thunderstorm in NW.

Today the sky is covered with strato-cumulus and the air is showery damp.

133 At an early hour we reached a branch stream 20 meters wide, emptying in quietly from the right. Finally a tributary.

361 The third aldea, located on the left bank, is not quite two
[342] kilometers from the Batovy. There are three huts, lower, smaller,
122 and less conical than previously. We three again install ourselves for a night among the good people, and even Antonio, who has given up his mistrust, sleeps along with us.

364 As agreeable as this "little village" is, it must be called
345 the dirtiest of the three. The floor of the festival hut is covered with dry grass and refuse of all kinds; the sun shines through the roof, so that inside we are able to light our pipe with the burning-
[532] glass. It is obviously still unfinished and new; besides a few arrows and several rattles, flat wooden fish are stuck on the walls as the products of local artistic activity.

162 Census: 13 men, 12 women and -- the most favorable proportion so far -- 19 children. Among them there are a man and a woman of another tribe whom we are to meet farther
142 downstream, the Kustenaũ /Custenau/. In type I am unable to see any essential differences; in fact, the more Bakaïrí we meet, The more uncertain I am in abstracting the common features.

/175 cont./

168 We counted 27 men, 18 women, and eight children, but
621 as some of the men, who stayed longer than we, reported, a
609 whole troop of women and children later came out of the woods.

342 I measured the largest house more carefully. It was 40 paces long, 24 paces wide. In the center line stood four supporting beams, 8-8.5 meters high (!) and 30 centimeters in diameter, the middle ones five paces apart, the outer ones each six paces
[531] from these; they had several bands painted with geometrical designs.

The distance of the two outer supporting beams from each other, /176/ 17 paces according to the above, also gave the length of the roof timbers. All around, 72 posts, up to 25 centimeters thick, one meter 72 high, served to support the elliptical roof basket. This was also the height of the two entrances, 77 centimeters wide, which lay opposite each other on the long sides and were made somewhat lower by the straw hanging down from the outside.

The roof basket, made up of large horizontal bamboo rings fastened by vertical poles bent against them, which converged at the top and projected to the outside through an opening, was built with great skill and regularity. The covering was made of straw-dry palm leaves. The leaf ribs lay horizontally; the free ends of the individual leaf spears hanging down from them, however, were all bent inward around the bare rib, so that solid mats were produced in the simplest manner. These overlapped like roof tiles.

364 We make the rounds through all the huts. The sense of order of the peaceful professor is lacking. They are full of refuse. In-
353 stead of the fine supply baskets, balls of the massa /dough/ one
[251] meter long, a half meter thick, and packed in leaves are found
[227] on simple racks. Little maize. Many fish nets made of tucum fiber: a wide-meshed bag hangs from a ring 80 centimeters long, 35 centimeters wide, which sits on a long pole. They probably
226 get the fish out of the blocked-off lagoons with these nets from the top of their scaffold.

/37 cont./

the northeast a wide path through tall sapé grass, with which the houses are covered, to the river rapids below, toward the south a path to the manioca planting, and everywhere tall forest moved in close to the inhabited and planted clearing.

The community numbered nine men, seven women, five children. The names of the men were: Tumayaua, the chief, our guide, who was primarily responsible for the planning (Pl. 6), Paleko, his father, a charming old gentleman, with whom I struck up a close friendship and who in his declining years plaited baskets and fish weirs, Alakuai, the shrewd carpenter and canoe-builder, Awia, the painter, Yapü, the fat one, Kalawaku, the modest one, and the young men Kulekule, Luchu (Pl. 6), and Pauhaga. After a few days a couple of visitors came from the second village, among them one whose parents had died young and who therefore -- had no name.

The names of the women were not to be discovered: "pekõto ira" was the regular answer, "I am a woman." Thus I have had to /58/ invent my own designations here. there was, as always, an old woman who had a great deal to say and who, with her lean wrinkled body, was not exactly beautiful, the "tribal witch," Paleko's wife (see Pl. 5, left). Her antithesis was her granddaughter "Eva," Tumayaua's daughter, mother of two children and the youthful wife of the muscular, magnificently strongly built Kulekule, who, before I knew his name, seemed to me worthy of being called "Adam" in this little paradise and also possessed a fine yellowish-red loam color. Eva had a finely chiseled European face with full lips, pale rosy cheeks which were closely framed with wavy hair, and the most beautiful eyes that I saw in Brazil -- and that is saying not a little -- large eyes whose sweet /Fig. 2 appear: here/ glance contained no coquetry at all, but in whose radiant fire, with a full, naïvely tender upward glance, glowed that spark of innocent lust that must once upon a time have kindled the eternal fires of the universe. thus, with a body never mistreated by any lacing, she really looked like a young Mother Eva. Unfortunately, she scratched her head far too often.

[1] [See P. 40--Analyst]
[2] [See P 28--Analyst]

/10 cont./ and though this may occasionally have occurred out of entertainment, nevertheless lice had their visible part in it.

Eve's friend, about twelve years old, "my intended" (Pl. 5, third from the right), was in the habit of picking them out and eating them. In general this one had all the good things in the village, and many

Fig. 2. "Eve," Tumayaua's daughter.

beads that I had given other: I later found around her neck. She was the little daughter of the deceased chief and his /59/ heiress. Her uncle Tumayaua was only the provisional chief. If I had followed Paleko's very seriously meant suggestion and had married his niece, he would have had to turn over the government to me. Even today I cannot deny that, quite apart from the excellent match with which there was associated no greater demands in the way of dress than a string of beads and a piece of bark-bast the size of a small human ear, a better opportunity of becoming acquainted with the ethnology of the Kuliseha could scarcely have been imagined. I saw little of the other women, with the exception, perhaps, of the "Egyptian," who also came over from the second village, a tall greedy person with an Egyptian profile and almond-shaped eyes (Pl. 5, second from the right).

[See P. 28--Ana 1967]

/68 cont./

361 The village could be reached in half an hour or an hour from
911 the river, depending on whether one landed sooner or later. It
was surrounded by cultivated land to an extent that aroused our
241 greatest astonishment. On the three different paths that we
followed, we came through long stretches where the forest had
been cut down with the stone axe. In March and April the trees
are felled and in September and October the wood which has
dried in the meantime is burned. We examined with admiration
a number of thick trunks, the cross-sections of which were covered
with the dull blue-marks of the stone axes, and regretted that
we could not saw off such a marked surface and take it along.
I silently begged forgiveness of the Indians at whom I had often
laughed when they were swinging themselves in their hammocks
at home, as though their lives were one long holiday.

361 /69/ In Iguéu there were three large family-houses and a
295 very respectable flute-house in which many dance costumes made
535 of palm straw were hanging. On the village plaza a cage rose
343 up higher than a house, which consisted of long poles set together
231 in the form of a pointed cone; in it sat a mighty Harpia destructor,
although the village is called iyu-eti = sparrow-hawk village.
231 The once heraldic bird had probably long since departed. The
beautiful eagle was named after its favorite food, mêgo-aêto, kind
412 of the monkeys. Beside the chief's house lay a large whetstone
[191] for the stone axes. It gave me much pleasure because it showed
the same grooves that we had observed in the zemboquis of Sta.
Catharina.

621 The community numbered some 40 persons. They spoke of
• 162 three chiefs, but we met in this capacity only the good-natured,
622 very broad-shouldered Anambée, who was characterized by a
waddling walk. He had a sly expression and with his clumsy body
was very polite, for, striding ahead of me in the forest, he broke
off the branches, which might have snapped back in my face,
more graciously than he probably would have for a woman. A
large knife and a red scarf made him the happiest of mortals.
914 He showed us great hospitality. Fresh golden beijús were con-
437 stantly brought forth, a row of calabashes filled with pogu were

/El cont./

Tumayaua declared that he had heard them shout. It is probable that the fire glow which we had repeatedly noticed in the east, and which had been regularly observed in the evening at Independencia, came from them. Barely an hour later, the Kuyayali, about 12 meters wide, flowed in from the left. On both banks quitmaris and plantings.

From the second village Tumayaua had taken along as a companion Pakuali, a short, murky old man who did not look as though he were a great sorcerer, and whom we, with a lack of respect, called the "cab driver." They did not have much luggage with them and easily packed it into the mayaiua, their back-baskets for carrying loads. They had taken along as the money, not cotton hammocks, but hammocks made of palm fiber, which are lighter and dry quickly if they become wet. /El/ The two made rapid progress, even though they were keen on fishing at every favorable spot. We had let the great sorcerer sniff a bottle of ammonia, which had horrified him no little. After that he could no longer be enticed to smell any of our things. If one of us calls from a corner that it stinks there, everybody runs over and sniffs.

To the Third Bakairi Village (Kuyaualiti).

The harbor at which we arrived at 4:45 lay at the end of a lateral inlet and would not have been found without a guide.

The next morning, 6 October, we departed at 7:00 for the village and reached it in three-quarters of an hour on the usual winding forest-trail. On the way we saw a large human figure carved in tree bark, with three fingers on the hands and stump-like feet.

Harpia village, "kuyaquali-ôti," also had only three houses and a flute-house, but was the liveliest of the three villages. I counted 31 men and just about as many women and children. Some of the latter, however, had run into the woods. There were probably about 100 souls in the village. The chief, Purina, was a small, friendly gentleman. He had had beiju baked at night.

III. Hunting, pre-theism, and "Stone Age" Culture.

Population figures. Lenion of the villages. Combination of ancient agriculture and world view of hunters. Hunting and fishing must furnish them important tools for the tribes lacking metals, for whom a expression "Stone Age" is incorrect. Stone as monopoly, salt, bones, shells, feathers. List of useful plants and distribute according to tribes. No botanist. Plant names as evidence of economic development. Lack of intoxicating four-beverages-even that simplicate is not the same as degeneration. Combation of hunting and agriculture made possible through the divsion of labor of the sexes. Indian women do the agriculture, the invent pots to replace gourds; the men do the hunting, the wove the basking. Culture with agriculture, pottery, and the preparion of flour was spread and maintained by foreign women alsowas, in particular by ba-Twa women.

The population of a Schingú /Xingu/ source region probably amounts to approximately 2500-3000 souls. I am not in a position to give more to a very superficial estimate. Even at the third Bakairí village the young women and girls fled into the woods when we arrived. Usually the fugitives gradually returned, to be sure, but we never knew for certain whether we were seeing before us the normal mber of inhabitants. The opposite also occurred, namely, thatmen from the neighboring villages had come in, and the comany surrounding us seemed too large. The smallest villages counsed of only two family-houses, the largest of almost 20. Ignoreal, it will be correct if one reckons for the villages, depening on their size, a population of 30 to 150 and, where it is big, up to 200 inhabitants.

Only the Trumaí al. beyond Schingú-Cabiéua, the Suyá lived along the river bar. Them were the most warlike and restless tribes. one mig regard the Suyá as the pike in a fish pond. The rest live in peaceful security, often more than two hours of travel inlal from the river. But while the river in the region of the Bakairí/Bacairi/ was still narrow and had

Fol. cont. /

Kungú-Expedition. Bericht über die zweite Kungú-Expedition./." Februar 5, 1900, Verh. d. Ges. f. Erdkunde z. Berlin, Vol. XXVII, 1900, pp. 115-130. Illus., "Über meine zweite Reise in Central-Brasilien," loc. cit.

Arnaud got[illegible]

Sr. Miguel José Carneiro, already an adult, had then visited several times the Bakairí in the region of the tributaries of the Kuyabá River, and a big part of these had moved in with their fellow countrymen of the Rio Paranatinga, so that Theodor Koch, a participant in Hermann Meyer's second expedition to the Kuyabá River, estimated the population of the aldea of the Rio Paranatinga Bakairí, at this date, at more than 60 individuals.(20)

(113)

Dr. Dr. Theodor Koch, "Reise in Mato Grosso (Brasilien). Expedition in das Quellgebiet des Kuyabá /Journey in Mato Grosso (Brazil). Expedition to the Region of the Headwaters of the Kuyabá/." Communication, d. K. K. Geogr. Ges. in Vienna, p. 336.

At this time, the Rio Batovy Bakairí had canoes and also a port on the Rio Jurúna. Also the Nahuquá /Nahuqua/ had then visited for the first time the journey to the Rio Paranatinga and had carried away from there sugar cane and peanuts /French beans/ for planting. (21)

21. Dr. Hermann Meyer, "Bericht über meine zweite Kungú-Expedition," loc. cit., p. 127.

(27) cont. /

work on the settlements situated on the left side of the Rio Novo. The main aldeia of these Indians, which consisted of ten malocas, was at a distance of three tums of the river from the small Brazilian posto of Rio Novo situated on the right side of the river. At this place I met Mr. Ehlers, who then held the rule of subjugation over the Bakairí.

Conditions among the Rio Novo Bakairí had hardly changed since the time when Karl von den Steinen described them. Also, the population, which I estimated at 60 individuals, was more or less the same. Arginaldo, who had meanwhile become an old man, was still cacique of the two communities of Rio Novo Bakairí. Plate V of my book Indianerstudien in Zentral-Brasilien presents a photograph taken in the aldeia of these Indians showing Cacique Arginaldo with his wife in the midst of several other Bakairí, standing in front of the door of his house. The book which he holds in his hand is the work Durch Zentral-Brasilien, published by Karl von den Steinen, in which he is also represented in a drawing and at which he is looking with great interest. In the aldeia there were still various objects which were products of typical Bakairí work, such as for example the large baskets of twigs /hamaka/ woven in the ornamental way, and other kinds of baskets which matched exactly in terms of technique and decoration those made by the Bakairí of the tributaries of the Xingu River. (27) The Rio Novo Bakairí

27. Cf. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., Fig. 114, p. 367.

also still used, besides firearms, bows and arrows for hunting, and these corresponded exactly to those of their fellow countrymen of the Xingu River region. But outside of these objects, made in native fashion, these Bakairí had been changed completely into Brazilian campesinos as a result of the fact that

/Fortsetz./
159 aldea and established with his people in two villages, situated
583 13 kilometers downriver on the right side of the Rio Paranatinga
961 (Rio Teles Pires) and four kilometers from the main river on
the small Ribeirão Azul. This was the same place where at
the time of my trip in the year 1927 the Posto de Fomento Lopes
/Fomento Lopes Post/ was.

159 Through Antonio Pyrineus de Souza we knew that Dona Rosa
583 Bororo, José Custodio's mother and for many years Cacique
Antonio's wife, had died in January, 1927 in her son's village.
(194) /From this piece of information it may be deduced, on the
one hand, that José Custodio's move to the Ribeirão Azul had
already taken place before the year 1915, and on the other
hand, that Rosa Bororo, in the quarrel between her husband and
her son, followed the latter and left Antonio. The latter had
already married in 1915 a young woman who, according to
(194) Antonio Pyrineus, was a daughter of old Cacique Reginaldo by
a Kayabí woman. Possibly Antonio Pyrineus made a mistake
with respect to this piece of information, for we know through
Curt von Unmuth that the cacique who had married young
Luiza Kayabí was old Caetano, who was then cacique of the
aldea situated on the Rio Paranatinga, while I never heard it
said that the wife of Cacique Reginaldo, whom I knew in per-
son, was a Kayabí. If the information that the second wife of
Cacique Antonio was a Kayabí is correct, I would presume that
she was the daughter of Luiza Kayabí, who was still living at
the time of my trip in the year 1927, at the Simões Lopes Post
and thus the legitimate daughter, although presumably not the
natural daughter, of old Cacique Caetano.

162 A considerable increase in the population of the Rio
361 Paranatinga had been caused by the fact that Cacique Kuruñ
166 of the Bakairí of the upper Xingu River had moved with 180
Xinguanos to the Rio Paranatinga. Cacique Kuruñ's new aldea
was situated eight kilometers downriver from Cacique Antonio's
aldea, on the left side of the Rio Paranatinga and some 200
meters from the river. But of these 180 Xinguanos, already in

[illegible] /

the year 1961, no more than nine men with some women and children lived with their cacique in the new aldea. The rest had died or had moved to the other Bakairí aldeia situated on the Rio Paranatinga.

According to Antonio Pyrineus de Sousa's description, the Bakairí of the Rio Sete and Rio Paranatinga still led in the year 1961 a life with sufficient means of subsistence. Cacique Antonio, whose authority of former times had undoubtedly increased through José Cuiussi's defection with his people and through the independent stand of Cacique Kuruti, was still chief of the old aldeia on the Rio Paranatinga, which still consisted of seven houses and whose inhabitants planted manioc, maize, sugar cane, bananas, and abóboras /gourds/, and raised many pigs and chickens. In former times they had also devoted themselves to the raising of cattle and horses, but the rancher large horses had made them give this up. Already at this time, Antonio was urgently pressing his rights in the region round by the Serra Azul, the Ribeirão Fortaleza, and the Rio Paranatinga (Rio Teles Pires) and occupied for many years by the Bakairí. (34)

34. A. Pyrineus de Sousa, loc. cit., p. 64.

José Cuiussi's aldeia consisted of three well-built houses. He had large plantations of manioc and maize and raised some pigs and chickens. (35) The inhabitants of Cacique Kuruti's

35. Ibid., p. 65.

aldeia, which consisted of three large houses, also had good plantations and lived comfortably.

/29/ At that time, also, the customs and ideas of the Rio Paranatinga Bakairí were largely Indian. When dancing, the men were nude except for a small coarse apron, rectangular

THE BACAIRI

Brazilian Government. The information presented here was obtained chiefly from the Bacairi who lived on the Rio Kuliseu and relates to the life that the Indians there led 40 years ago.

Linguistically the Bacairi belong to the Carib-speaking family and appear to be closely related culturally to the other Cariba-speaking tribes in the Upper Xingú Basin. The Bacairi are short, in stature, broad-shouldered and stout. The head is broad, the nose erect or aquiline, the face narrow, the lips full-thick. In physical appearance the Bacairi resemble the Arawak-speaking Paressi, but contrast sharply with the large-framed, coarse-featured Bororo, Chavante, and Cayapi living in the hinterland of the Paraguay River to the south.

The Bacairi Indians earliest mentioned by Gonçalves da Fonseca in his account of his travels in the Matto Grosso region in 18. In the atlas of Thomas Jeffry, 1776, the "Saluyris" are located on the Rio Paranatinga. Ayres do Casal, in 1817, refers to the "Bacaayris" living in the region around the Rio das Mortes. Martius places them in the headwaters of the Xyé. From 1820 on, more or less permanent contact has been maintained with the Bacairi by on the Rio Novo and Rio Paranatinga. In 18 a P. Lopez led an expedition in search for go into the area and with him came priests whoopes to convert the Bacairi to Christianity. Wi these contacts came disease and conflicts (Von e Steinen, 1942, p. 253).

The first scientific account the Bacairi came from the voyage of Von d Steinen down the Xingú River in 1884. Traving over land from Cuiabá, he and his party reach the Christianized Bacairi living in the villag of Rio Novo and Paranatinga with whose hy he continued his voyage down the Batovi Rio where he was the first to make contact with t four pagan villages of the Bacairi located betwn latitudes 12°20' and 12°30' S.

The following table givesize and number of inhabitants of the villagesvisited by Von den Steinen (1942, appendix, tab 8, p. 418):

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
On the Sacred:					
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

By the time Miss Schmith visited the Sacred in 1960-1961, the Sacred settlement had diminished. On the Paranatinga he met 36 Sacred and on Rio Novo, 80. On the Kuluene River where Von den Steinen had visited four villages, Miss Schmith was able to find only two.

RESIDENCE

RESULTS

While in the Xingú watershed the Sacred lived in villages built on the banks of the Rio Kuluene. A village (akwári) consisted of three to eight houses (owisá) built in a circle around a central plaza, ouáro. The Sacred house was a large communal building, oblong in shape, with rounded ends and with the roof thatching reaching to the ground. These large dwelling buildings were occupied by three to five families.

In the center of every village there was a communal or flute house (kuáseb) in which the men kept their ornaments and musical instruments and in which visitors were entertained. Men, women, and children are permitted to enter the kuáseb. Attached to the common house there was a smaller building, usually oriented in the direction of the rising sun, in which the sacred flutes were kept. Women were not permitted to enter this house, as they were not allowed to see the sacred flutes. The villages were connected by roads running along the river bank.

EQUIPMENT

In the center of each house there was a storage space (ówda) where maize, manioc meal, and other foods were kept in gourd vessels (kábe). Cooking was done in a small shed at the back of the house, but food was eaten indoors. Around the walls each family had its hammocks (owáka) in which the people slept. Other furnishings of the house consisted of mats, baskets, clay pots,